The LUTHERAN

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REFUGEE IN ROCHESTER

Committee chairman welcomes new arrival

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SEPTEMBER 14, 1955

0 CENTS

Too Busy?

WE HAD QUITE A BIT of trouble getting enough teachers for our community Bibl school program. With the school scheduled to start in two days, we were still withou a teacher for the large primary group. Everyone seemed to want a Bible school, bu no one seemed willing to teach so the school might be held. Some had good excuse Some didn't.

Finally I went to a young woman who lived in our community but who was a active member in a church in a near-by town. I knew she had just finished teachin in a two-week Bible school held in her own church.

"WE WOULD LIKE YOU TO TEACH the primary class in our community Bible school, I told her. "We realize that it's an imposition, not only because you have alread taught in one school but because you have a small child and must be very bus at home."

Her answer amazed me, although it should not have. But it was vastly differen from the array of excuses I had been hearing.

She said, "When I accepted Christ, I gave my promise that I would help h work wherever I could. I'll be glad to teach in your school."

I thought how different things were when people tried to live the Christian lif they professed.

—GEORGE E. BOWERSOX, JR.

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THIS WEEK in The LUTHERAN

CRITIC OF THE RELIGIOUS SCENE - - - By Reinhold Niebuhr 12
An appraisal of a Jewish sociologist's view of the "American way"

MEET "MR. RELIGIOUS JOURNALISM" - By Edwin H. Maynard 13
Roland Wolseley's program at Syracuse University brings results

LUTHERANS DIG IN ON FORMOSA - By William J. Maund, Jr. 17
Picture story of a thriving mission in one of the world's "hot spots"

THE SWISS SING THE BIBLE - - - - By Gustav K. Wiencke 21
New movement is developing fresh understanding of the Scriptures

THERE WAS NO BARRIER - - - - - By Grover Brinkman 25

SYMBOL OF HOPE IN THE HURRICANE - - By David F. Johnson 26

CAMP MILLER WILL RISE AGAIN - - - - - - - - - - 28

EWS

Church in the News - - - - - - - - - - - - - - - 4

World News Notes - - - - - - - - - - - - - - - 10

Washington: Alien Property - - - - By Robert E. Van Deusen 11

Overseas: Sweden - - - - - - - - - - By Sten Rodhe 35

News in the Churches:

Central States - - Paul Wiegman 36
Md.: Hagerstown - Wilson P. Ard 37
Minnesota - - P. L. Wetzler 38
Mississippi - - Wade H. Koons 40
Pa.: Allentown - H. W. Snyder, Jr. 41
Pa.: Lancaster - Ernest J. Hoh 43
Pa.: Reading - - W. R. Siegart 43
Pa.: Wilkes-Barre - C. E. Humbert 45

Changes of Pastorate - - 47

Deceased - - - - - 47

EATURES

Five Make a Family: More Molasses Than Vinegar - By Margaret A. J. Irvin 30

Personal Problem Clinic - - - - - - - - By Earl S. Rudisill 32

Books - - - - - - - - - - - - - - - - - - 33

In Conclusion - - - - - - - - - - - - - - - 50

COVER PICTURE. The Rev. M. L. Sievert, chairman of Rochester, N. Y., committee of Lutheran Refugee Service, greets Maia Laur, 22, first "Iron Curtain" refugee to reach his city under the 1953 Refugee Relief Act. Miss Laur, an Esthonian, speaks English fluently.

THE CHURCH IN THE NEWS

Gerberding cleared on heresy

The Rev. John H. Gerberding showed "obvious confusion, immaturity, and inconsistencies" in explaining his beliefs to a seven-member trial committee of the Lutheran Synod of the Northwest. "Such behavior does not of itself constitute heresy," said the committee. By unanimous vote he was found "not guilty" of charges made against him by an examining committee.

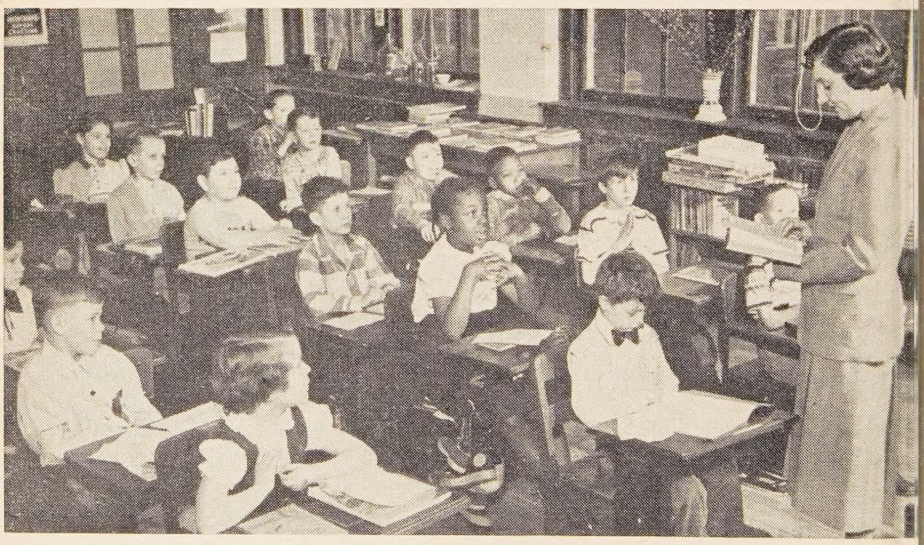
The 33-year-old pastor of the Church of the Holy Cross in Menomonee Falls, Wisconsin, talked with the trial committee in Milwaukee on Aug. 30, 31. The committee agreed there was evidence of "irregular and disturbing doctrinal presentations" in Pastor Gerberding's explanations. "Such irresponsibility could eventually lead to heresy," the committee concluded. "We therefore unanimously recommend that proper administrative action be taken by the synod to rectif this offensive situation."

In answer to eight charges of doctrina deviation, Pastor Gerberding presente written statements quoting from creec and confessions of the church to asse his orthodox beliefs. He said he "believe teaches, and preaches in harmony wit the Nicene Creed."

On the charge that "he denies, con trary to Holy Scripture and the Confe sions, that Baptism grants faith to in fants," the committee reported that th church "has not spoken with finality an unanimity on this question" and set asid the charge.

Schoolmen plan to teach religion

The first day in school came this mont for 3 million five- and six-year-old Amer cans. Besides reading, writing, and arith metic, they are likely to get more instruc



TEACHER READS BIBLE IN PUBLIC SCHOOL
Classroom in New Brunswick, New Jersey

tion in "moral and spiritual values" than their older brothers and sisters have received.

Public-school emphasis on religion is increasing because many leaders think there is close relation between lack of religious training and the rising tide of juvenile delinquency. Also leaders have been worried by critics who call the schools "godless."

Superintendents of public schools in 35 U.S. cities agreed at a midsummer conference that schools can help "in strengthening the individual's understanding of his religious liberties, appreciation of his religious heritage, respect for the religions of other people, and in helping him develop and live by a system of moral and spiritual values which harmonize with the highest standards of his own religion and of society."

Schools must remember the American principle of separation of church and state, the superintendents said. "As an agent of the state, they are committed to no particular religious doctrine or sect." But schools "are vitally concerned with the positive influence of the religions of our people."

Experiments in school

In North Carolina, church groups pay salaries of teachers who give Bible instruction in many public schools. Pupils may attend the religion classes if they wish.

Mormons in Twin Falls, Idaho, asked school directors to release pupils from classrooms for an hour of released-time religious instruction every day, but directors refused. Released-time classes one hour a week are permitted by thousands of schools.

Schools in New York State should give more time to teaching America's "moral and spiritual heritage," said the state board of regents. They proposed that pupils study statements of famous Americans, such as President Eisenhower's declaration that "without God there could be no American form of government nor an American way of life."

The New York board suggested in 1951 that each school day should begin with prayer. This practice has been adopted by 150 of the state's 900 school boards. This year the state board emphasized that teachers must "avoid any and all sectarianism or religious instruction which advocates, teaches, or prefers any religious creed." But the board said a study of American historical documents would "give the student an understanding and appreciation of his role as an individual endowed by his Creator with inalienable rights and as a member of a group similarly endowed."

Indianapolis schools are working on plans to include information about religion in junior high school social-studies courses. Last year a pilot project in 11 schools was attempted in teaching "the role of religion in the development of our culture." Instruction began with the assertion that "there is a God."

Parochial schools in danger

A half-dozen times last month prominent Roman Catholics warned their people that public-school leaders want to "destroy" parochial schools. The alarm was sounded by Cardinal McIntyre of Los Angeles in a speech at St. Paul, Minnesota. Knights of Columbus were alerted to the danger at their convention in Philadelphia.

Main point in the Roman Catholic warning is that "increasing the cost of public education" may give the parochial schools such severe competition that they cannot survive. "By excessive taxation for state-supported education," Bishop Lawrence J. Shehan told the Knights, "it is possible to crowd private educational

institutions from the field."

Cardinal McIntyre said "the vast and extravagant expenditure of money for superlatively elegant and extremely expensive school buildings and facilities throughout the country has created a marked contrast to privately supported schools." He said that when "accrediting groups require non-tax-supported schools to conform to the standards of state schools in material facilities" the state schools exercise "a restraint of free enterprise."

Catholic problem

It costs $2 million to build and equip a modern high school for 1,200 pupils, said Chicago's Roman Catholic archbishop, Cardinal Stritch. He said 70 per cent of the graduates of parochial grade schools enter parochial high schools, and "the percentage is not larger because we have not adequate facilities."

Roman Catholic schools in the U.S. expect 5,239,131 pupils by 1965, and must spend $479 million for new grade-school buildings and almost $1 billion for high schools in 10 years. There will have to be 42,750 more teachers, but there won't be enough unsalaried nuns to fill the ranks. In Roman Catholic elementary schools 6,884 of the 96,371 teachers are now on salary. "How to get teachers is our No. 1 problem," said Monsignor Henry C. Bezou. "We can't compete with the public schools in salary schedules, tenure, pensions . . ."

Fifty per cent of Roman Catholic grade-school pupils in the U.S. attend public schools, and 70 per cent of high-school pupils are in nonchurch schools. Catholic parochial school enrollment in the U.S. this month is estimated at 4,026,553.

Lutherans support clinics for Arabs

A hundred thousand Arab patients had been treated in a year by five clinics supported in Palestine by the Lutheran World Federation, said Dr. George Farah. He is director of medical service for the LWF in Jordan.

OIL FOR THE ARABS
A widow and six children will eat

Four physicians and six nurses staff the clinics. Patients pay a 20-cent fee if they can, and the money is used to buy medicines. But most of the service is financed by Lutheran World Relief.

Biggest hospital in the Middle East, the Augusta Victoria hospital on the Mount of Olives, is owned by the Lutheran World Federation. It has 13 doctors, 100 nurses, and beds for 385 patients, Dr. Farah reported.

Severe food shortage in Jordan this summer has required heavy shipments of cheese, butter, and oil from Lutheran World Relief stocks. It was a big day for an Arab widow (*see photo*), Fatmeh Ali Mahmoud, and her six children this

ummer when LWF workers poured out can of cottonseed oil for the penniless efugees.

Mennonites brought their mops

Into East Stroudsburg, Pennsylvania—ummy with mud and littered with debris ft by last month's flood—came 300 Mennonites from Bucks and Montgomery ounties. Seven buses and 21 trucks rought the clean-up squad. The workers rought their own shovels, wheelbarrows, umps, mops, brooms, also their own nches.

Mennonites went to work in 54 homes he first day. The men cleared away "the ough stuff." Then the women washed verything from walls to dishes. "When ey leave, the house is immaculate," said Red Cross representative. They com-eted the clean-up of 29 homes in one y, and made good progress in 24 others. hey would come back every day until ere was no more work needed, they id.

"Why?" they were asked. "We're mply accepting our Christian respon-bility," said Norman G. Good. "This pe of work is an outgrowth of our over-as relief work. Most of our large con-egations have disaster relief groups."

Sensational discovery" at Dead Sea

An Arab shepherd whose goat got lost a cave near the Dead Sea in 1947 made bigger discovery than any archaeologist gging in the dust of the Middle East in e last century. In the cave were clay rs in which ancient books well wrapped id coated with tar had been hidden for 000 years.

By 1952 five caves containing old ooks, now called "the Dead Sea scrolls," ere found. Among the books were many rts of the Old Testament. "Genuinely nsational discoveries," "the most im-ortant of their kind in the history of archaeology," said Dr. Frank M. Cross in *The Christian Century* last month.

Scholars have been studying the scrolls at top speed ever since they got them, and results are gradually being reported. It may take 10 or 20 years to get all the new knowledge in shape to use. A half-dozen scholars have published reports this summer (*see* "Books," *page 33*).

There were two Old Testaments

Until 500 years ago all books were hand-written (before invention of printing). Scribes usually made some mistakes in copying a book, and mistakes were seldom corrected by later scribes.

But about 1,500 years ago Jews, who read their Bible in Hebrew, cleared up mistakes in the Bible as well as they could, and followed strict rules for careful copying. Most Hebrew Bibles now surviving (none older than about 1,000 years) do not seriously differ from one another. English translations of the Old Testament, such as the King James Version, were made from this Hebrew text.

Christians in the early days of the church also read the Old Testament, but in a Greek translation made before the time of Jesus. This Greek Old Testament was also copied from generation to generation, and errors crept in. Bible students in recent years have been guessing that the Greek translation may be closer to the Hebrew original in hundreds of verses than the Hebrew text the Jews have preserved.

There was no way to check the guess until the Dead Sea scrolls were discovered. Among the scrolls are copies of Old Testament books made before the time of Christ. They confirm the scholars' opinion that Greek copies of the Old Testament are often more accurate than the Hebrew. The Greek Old Testament, Dr. Cross states, had the words, "Let all God's angels worship him," in Deuter-

onomy 32:43. These words are quoted in the New Testament (Hebrews 1:6) but are missing in the Hebrew Bible. The words are in a piece of manuscript containing Deuteronomy 32 found in a Dead Sea cave.

New translation will be needed

Early discoveries from Dead Sea scrolls were used by scholars who made the Revised Standard translation of the Old Testament (published 1952). The scholars also followed the Greek translation at many points in making their English version.

It will be a long time before the new biblical knowledge is well enough organized to be used in revising the English translation of the Bible. Every square yard of the cave area has been searched thoroughly, but more scrolls may turn up. Scholars are excited, said Dr. Cross, because "we live in the midst of documents which bring undreamed-of new illumination to the study of biblical literature."

Besides new knowledge of the Ol Testament, the scrolls are important fo New Testament study. They supply "" whole missing chapter for the history o the growth of religious ideas betwee Judaism and Christianity," said Edmun Wilson in *The New Yorker*. Dr. W. F Albright says it will "be necessary to re write all our New Testament backgroun material" because the scrolls fill in "a almost total blank" in knowledge of Jew ish thought in the last century befor Christ.

Bingo racket in New Jersey

Bingo games would be kept under firm control in New Jersey, so all profi would go to churches, fraternal and ve erans organizations, or fire companie it was promised when the law was ap proved in 1953. The same promise is be ing made in New York State where campaign to legalize bingo is underwa

The bingo profits are big—more tha $10 million this year in New Jersey. Son Roman Catholic parishes depend on th

PROFITABLE PASTIME
Bingo game at church in Jersey City is supervised by priest

ames as a major source of income for upporting their schools.

But not all profits go to nonprofit organizations sponsoring the games, it was iscovered two weeks ago. Individuals ave found out how to make substantial ersonal profits by "renting" charitable rganizations the halls where games are layed. Sometimes the individuals who ollect the rent are members of the organizations arranging the games.

utherans are on the air

Thirteen major radio and television rograms featuring ULCA personalities r causes will be presented in September id October, the Department of Press, adio and Television announced in New ork. The schedule is (Eastern Daylight ime):

unday, Sept. 11

Dr. Robert D. Hershey on the WOR-Mutual "Sunday Radio Chapel" (9 A.M.)

Dr. Edmund Steimle on NBC network's "National Radio Pulpit" (10 A.M.)

Henry G. Waltemade, Lutheran layman and president of the National Association of Real Estate Boards, on ABC network's "When Evening Comes" (6:30 P.M.)

unday, Sept. 18

Dr. Hershey, WOR-Mutual

Dr. Steimle, NBC network

Dr. Franklin Clark Fry on NBC-TV's "Frontiers of Faith" program in discussion of "What is happening to our Bill of Rights?" (3 P.M.)

unday, Sept. 25

Dr. Hershey, WOR-Mutual

Dr. Steimle, NBC network in concluding sermon in 13-week series

unday, Oct. 2

Dr. Hershey, WOR-Mutual (concluding sermon in series)

unday, Oct. 9

"Let There Be Light" (see local paper for time and radio station). Drama, "Trial by Error," dealing with life of John Peter Zenger, in ULCA salute to National Newspaper Week

Sunday, Oct. 16

"Let There Be Light"—"The Cross Is Lifted," program in conjunction with Women's Missionary Society convention in Cleveland

Sunday, Oct. 23

"Let There Be Light—"Thy Will Be Done," program featuring ULCA evangelism effort

Sunday, Oct. 30

"Let There Be Light"—"The Trial of Martin Luther," a Reformation Sunday program

Air-raid-drill objectors get help

During "Operation Alert" last June 15, some pacifists refused to get into shelters when the imitation H-bomb raid was made on New York City. Twenty-nine people, including the Rev. A. J. Muste of the Fellowship of Reconciliation, sent word to city officials that they thought the drill was meant to get Americans ready for mass suicide.

The 29 pacifists staged their protest in a park opposite New York's city hall. They were arrested and put in jail. As violators of the New York State Defense Emergency Act, they may be imprisoned a year, fined $500, or both.

The American Friends Service Committee was ready this month to provide money for legal defense of the pacifists when their case comes up in court. Quakers got the money as part of a $150,000 grant from the Fund for the Republic to finance a two-year program for strengthening freedom of conscience. The Quaker group will also aid in legal defense of 12 individuals in Illinois who lost their jobs after refusing to sign a state loyalty oath.

World News Notes

No disarmament yet

It would be hard to imagine some U.S. Senators and plenty of ordinary U.S. citizens sitting quietly while Russian planes buzz over such H-bomb centers as Los Alamos, taking all the pictures they want. Even U.S. planes aren't allowed within sight of such places. A lot of laws would have to be scrapped by the U.S. Congress before international "inspection" of atomic plants could be permitted.

But U.S. spokesmen, in talking with the Russians about the inspection proposal this month, did not worry too much about what Americans would say. The chance of Russian acceptance of such proposals was about zero. Until this month even the weather has been top-secret in Russia. Broadcasting weather charts has been banned. Even to think of letting Americans pry into all Russian military secrets would be enough to turn a Red's hair white.

But the U.S. inspection proposal served a useful purpose. It was the American answer to the Russian proposal of an absolute ban on making, testing, or using atomic weapons. If such weapons would disappear, Russia would once again be safe to send its huge armies anywhere it pleases, without risking any effective opposition. The American plan and the Russian plan cancel each other out, and leave disarmament where it has always been—out of sight.

Maybe no fingerprints

Even without removing big causes of world tension, such as building up H-bomb stock piles, many simple and small things can be done this year to reduce international irritations. The Soviet Union might let practically anybody come to Moscow to see the Kremlin, and also permit Russians to travel freely outside the country. Barriers to the exchange of papers, books, and radio broadcasts could come down.

The U.S. might be able to get along without fingerprinting anyone who wants a visa to land in New York. Secretary of State Dulles was thinking this month about asking a change in the fingerprint requirement, which gives foreigners the idea that America is a police court.

Churchmen coming to the U.S. for the World Council Assembly last year had to be fingerprinted, from the Archbishop of Canterbury to Bishop Albert Bereczky of Hungary. The Hungarian bishop told his people, when he got home, that Americans put him in a class with gangsters.

Secretary Dulles will discuss the fingerprint situation at Geneva in October talks among the big-four foreign ministers on relaxing travel regulations.

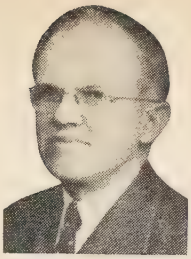
Women can't be scorned

Women of Pakistan, after centuries of sharing husbands in Moslem harems, wanted a new deal. One wife for one husband had become their battle cry. They were angry when Pakistan's premier, Mohammed Ali, married a second wife. The fury of their protest had considerable effect on Mohammed Ali's political downfall earlier this year.

The fury was stirred again when the new premier last month appointed Mohammed Ali to be Pakistan's ambassador to the U.S. He would take only one wife to Washington, it was announced—the second, who had once been a clerk in the Washington embassy.

"By his second marriage," said a group of Pakistani women's organizations, "he has made Islam the laughing stock of the world."

WASHINGTON



By ROBERT VAN DEUSEN

ALIEN PROPERTY

ONE PIECE of unfinished business when Congress adjourned was the return of German and Japanese property seized during World War II. A number of bills were introduced which provide for complete or partial return of these assets to their former owners. Action on these bills will probably be taken in next year's session.

The value of the property involved ranges from millions of dollars in the case of huge corporations such as the General Aniline and Film Company, to small bank accounts held by German or Japanese citizens. In some instances, legacies left to Germans or Japanese by their American relatives were held by the U.S. government.

Seizure of property of enemy aliens in wartime can be justified by the war emergency. Confiscation of the property after the war is over is harder to defend. It is based on the theory that each individual citizen is responsible for the acts of his government, and that a person's private property may be taken and applied toward national reparations.

Since the end of the war, there has been a growing chorus of protest against this philosophy. This has been strengthened by the increasing friendliness of West Germany and Japan toward the U.S. Special delegations from these countries have negotiated with our State Department in an effort to get an agreement on the return of vested property.

TWO SCHOOLS of thought emerged, both within the State Department and in public sentiment. One group favored the full return of the impounded assets, less the cost of administering the Office of Alien Property. The other proposed that all claims up to a value of $10,000 be paid, but that the larger properties be sold or retained.

The latter course is that favored by the administration, after study by the State, Justice, and Treasury Departments. It would cover the losses of the "little fellow" represented by thousands of small claims. It would use less than 25 per cent of the vested assets, and would satisfy more than three-quarters of the claims. It would leave funds with which to pay the claims of American citizens and corporations for war damages.

Serious questions

THIS COURSE raises serious ethical and practical questions, however. Is the right to hold private property to be limited to a $10,000 ceiling? Do the exigencies of a past war justify the permanent seizure and confiscation of property? Will the sale of former German and Japanese corporations permit American interests to acquire these for a fraction of their real value? Is that where the real pressure for a partial return is coming from?

Bills representing both points of view are pending in Congress, with the administration bill for a $10,000 limit holding a decided edge. Hearings were held by the House Foreign Affairs Committee. Then, unexpectedly, the bill was transferred to the Committee on Interstate and Foreign Commerce. The staff of this committee will study the complicated technicalities involved, and will hold further hearings next year. Return of alien property may prove to be one of the controversial issues in the next session of Congress.

Jewish sociologist analyzes religious scene in U.S.A., hits worship of "American way"

By REINHOLD NIEBUHR

OCCASIONALLY it may be good policy to devote my column to calling attention to a particularly good book in the field of religion. At least I will make this effort now in regard to Will Herberg's new "Essay in Religious Sociology" entitled *Protestant, Catholic, and Jew.*

Herberg, who is a lay Jewish theologian and sociologist of great insight and corresponding influence, gives us an entirely new approach to the "American reality," particularly the religious life of America, though he makes use of a great deal of historical material. His thesis, briefly put, is that America is not so much a melting pot as that it has three melting pots, which consist of the Catholic, Protestant, and Jewish religious communities.

These communities, particularly among the Catholics and Jews, have taken the place of the old ethnic immigrant communities. Their virtue is that they allow the immigrant to be rid of his "foreignness" and yet keep contact with his past.

THESE ANALYSES are very illuminating in tracing the role of religion in the achievement of "Americanization." Herberg attributes much of the strong drift toward religious faith in our age to the ability of the religious communities to build integral local communities in the anonymity of our technical civilization, and to give people the "sense of belonging" in the impersonal relationships of our culture.

He admits that this is not a purely religious reason for church membership. The more religious cause for increase in church membership in recent decades (75 per cent of our people now claim some organic contact with a religious community) is that the secular alternative schemes of redemption, by which many modern men lived, the "idea of progress" and the Marxist apocalypse particularly, have been discredited by world events.

HERBERG RIGHTLY has some critical things to say about the "overarching" faith which gives unity to a nation with so much religious and ethnic heterogeneity. This overarching faith is reverence for the "American way of life." Herberg shows that this is basically idolatrous, because there is no sense of an ultimate judgment upon civilization.

The "American way of life," in the esteem of the average American, consists of good plumbing, high living standards, the free enterprise system, and respect for the individual without regard to "race, creed or color."

Of course, a part of the "American way of life" is insistence that one must be either Protestant, Catholic, or Jew. By so much the way is related to the great traditions of biblical faith, though Herberg admits that these faiths become very secularized in America, which probably accounts for the fact that the United States is both the most secularized and the most religious of modern nations.

Herberg's treatise on American religion is the most illuminating socio-theological study of our life in this decade.

Meet "Mr. Religious Journalism"

By EDWIN H. MAYNARD

Roland Wolseley has developed a program at Syracuse to train writers and editors for church publications

IT ISN'T EASY to become an expert in something that doesn't exist, but that's what Roland Wolseley has done.

He has become the nation's top authority on religious journalism, all the while insisting that there is no such thing. He will back you into a corner with his patient argument that "journalism is journalism." The same pieces of type can form the words of a sordid "love" story in a trashy magazine, or words about the love of God in THE LUTHERAN. The skills of writing, editing and printing, once mastered, can be used for any purpose—good or bad.

BUT WHILE Professor Wolseley is proving that there is no distinct art or science of religious journalism, his argument underscores the need for consecrated men and women to learn the best techniques of mass communication. Their talents, dedicated to Christian service, are needed to compete with use of the same techniques for private gain.

The professor believes that. This is the reason why his magazine-piled office in Syracuse University's Journalism Center has become a sort of nerve center for religious journalism.

Constantly requests bombard his office . . . "Can't you get us somebody who knows about journalism and also about the church?" . . . "We need a young woman as editorial assistant for a children's paper. She must be trained in journalism and have a sincere Christian commitment" . . . "Our church paper is not satisfactory. Can you look it over and give us advice?" . . . "About forty editors and writers of our denomination will be meeting. Can you come and speak?"

Sometimes the request is more pleasing . . . "I want to be a writer and also do something for my church. Can you tell me how to enroll for the post-graduate course in religious journalism at Syracuse?"

WITH REQUESTS like this, people have to write to Professor Wolseley. There is no other place where answers might be found. And his position in this field is indicated by the name applied to him by students and editors alike—"Mr. Religious Journalism." To the problems of religious journalism, he applies an aggressive impulse to get the facts at the bottom. That is the reporter's creed which was drilled into him. He got it as a reporter in Reading, Pa.; on the copy desk of the Evanston (Ill.) *Daily News-Index;* and at Medill School of Journalism, Northwestern University, where he got bachelor's and master's degrees.

There are few good pictures of him. Somehow they all come out looking like passport photos. Photographers give him an austerity that is out of character. They need to catch the twinkle in his eye—a twinkle that is at its best when one of the

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Mr. Maynard is news editor of "The Christian Advocate," *official paper of the Methodist Church, and has done graduate work at Syracuse University with Prof. Wolseley.*

famous Wolseley puns lies around the next comma.

THOUGH HE HAS found happiness and usefulness far away, Roland Wolseley is an incurable New Yorker. He was born in the big city 50 years ago, and he visibly tingles when you mention his home town. There is a glow when he talks about *The* River—is there any other than the Hudson?

He took active part in church life at Evanston while working with the *News-Index*—a paper where, incidentally, he rose to be managing editor and assistant to the publisher. His church was First Methodist, where the pastor was the late great Ernest Fremont Tittle. His nearness to the life of the church is symbolized by the fact that he married Dr. Tittle's secretary, Bernice Mather Browne. It has been a happy match, for along with her homemaking talents, Bernice brought a literary taste best summed up in Roland's book dedication: "To Bernice, a born editor."

At First Church Mr. Wolseley became aware that nobody was paying much attention to public relations. Devoting his own talents to the church's problem, he devised a public relations system that became a model. After 20 years, First Church continues to get news to the papers regularly and efficiently, and the plan has been adapted to the needs of dozens of churches.

Mr. Wolseley's experience with church public relations there was culminated with the publication in 1951, by Muhlenberg Press, of *Interpreting the Church Through Press and Radio.*

BUT THAT IS AHEAD of the story. The young journalist was invited to teach at his alma mater, so in 1937 he left the *News-Index* for the classroom. He taught newspaper and magazine courses and began writing journalism textbooks—he has

PROF. WOLSELEY WITH GROUP OF STUDENTS
Religious journalism found a home at Syracuse

now produced eight, with two more on the way.

In 1946 he was invited to move to Syracuse University—the school later to become the religious journalism center. Fortunate though it was, the move was made without any premonition of that development.

THE SYRACUSE religious journalism program started in 1949, when a lean, unassuming man strolled into the dean's office. Could he please see the dean if it wasn't too much trouble?

Dean M. Lyle Spencer—a man of high ideals and an active churchman—was glad to see the visitor, but he failed to catch the name. He didn't know he was being approached by Dr. Frank C. Laubach, whose work has helped more than 30 million people learn to read. But the visitor, though nameless, challenged Dean Spencer with his ideas about training Christian journalists to write worthwhile literature for the 30 million to read.

The dean said he would see what he could do. He sent for the new professor who had begun to show signs of knowing something about religious journalism and for Professor George L. Bird, director of graduate studies in the school of journalism.

They worked out three courses of study —one for Americans wanting to do literacy work overseas, one for writers sent from mission lands to America for training, and one for American students wanting to do editorial or public relations work for their churches. The program began in the fall of 1949 with 11 students. Professor Wolseley was director.

MR. WOLSELEY directed the religious journalism studies until 1951, when he was sent to India as a Fulbright professor to help found that country's first college department of journalism. Robert L. Root, of the World Council of Churches in Geneva, came to take his place at Syracuse and has stayed on as head of the program. Mr. Wolseley and Mr. Root have been joined by a third teacher, Dr. Laubach's son Robert, who trains students in the highly specialized task of writing in simple language for new literates.

SYRACUSE TRIO

Profs. Wolseley and Root (seated) with Prof. Robert Laubach, instructor in new specialized field of "literacy journalism"

True to the Wolseley principles, students in the Syracuse program spend little time on religious writing as such—two hours a week during the year that it takes to earn a master's degree. The rest of their time is devoted to normal journalism studies in classes with other students. But the professors all encourage students to choose problems of church publications for term papers and theses.

THE RELIGIOUS journalism program continues under Mr. Wolseley's supervision as a part of the magazine department, of which he is chairman. He works closely with religious journalism students

and keeps up his speaking and counseling chores with church editors.

And he finds time to write. He has written about 400 magazine articles and 11 books. In the past three years he has produced two books about India and one on religious journalism. Last spring he had four books under production at once in the busy den of his home.

To keep the four books moving, he posted on the wall a chart something like the production schedule of an automobile factory. As he checked off chapters finished or proofs checked, he was spurred on by two slogans clipped from an English magazine. Advertising the British-built Wolseley automobile, they aptly proclaimed: "WOLSELEY IS FULL OF ZEAL" and "WOLSELEY CLOSES THE DEAL." Thanks to his system the "deal" was closed, and no chapters of *Newsmen at Work* strayed into the book on religious writing.

Publications of the church are his hobby. Because he is anxious for them to succeed, he is critical of them. That is how he got to be "Mr. Religious Journalism" and that is why he urges promising young people to seek careers in the field.

Would he give up his teaching job if he had a chance to become editor of a church publication? Probably not. It's too much of a thrill to get letters from young people all over the world who have learned journalistic skills at Syracuse—and to answer the letters of those who want to come.

THE DAY after Dick Sheppard died, a London morning paper was inspired to express this truth unforgettably. The newspaper carried a photograph of the pulpit at St. Martin's where this prophet had spoken so many times. "The steps wound beautifully round, as ever, and a beam of light shone softly down on the reading desk." On this the Bible was lying open. In the margin of the picture the editor had printed these words: "Here endeth the first lesson." That's it! It is the end—but only of the first lesson! A life like this simply had to go on and on and on.

—G. RAY JORDAN in *Beyond Despair* (Macmillan)

WHEN WE PRAY for other people, we are not *persuading* God to help them. We do not change God's mind. We are *giving him a chance* to help them. We become the channel for his will. We deliver his message by way of our prayer line, just as we would be delivering God's message if we sent them a telegram, or a letter, or telephoned to them, or went to talk to them face to face.

—FRANK C. LAUBACH in *Channels of Spiritual Power* (Revell)

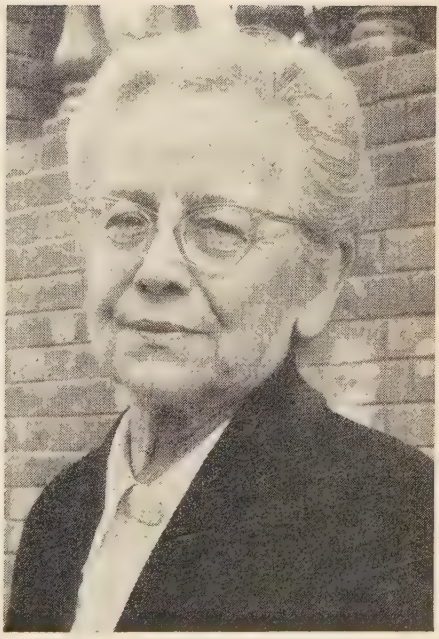
LUTHERANS DIG IN ON FORMOSA

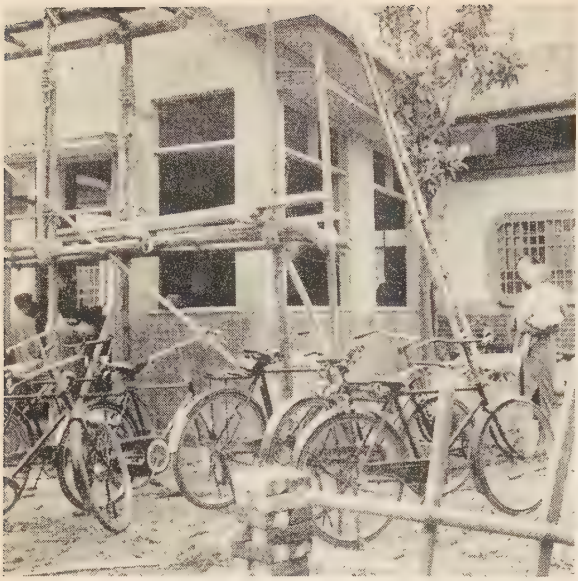
A PICTURE STORY

BY WILLIAM J. MAUND, JR.

Among the thousands of Chinese refugees who fled from the Communist mainland to the island of Formosa (Taiwan) were some who had been members of Lutheran mission churches. On Formosa they found a thriving Lutheran mission supported by the Missouri Synod. Christian refugees have added new influences on the island. Mission programs as a result have been increased.

Three interdenominational seminaries enroll more than 400 students, such as those above. Leader of the Lutheran mission is Miss Olive Gruen, lively 70-year-old who spent 30 years in China and now plans to round out her life developing the mission on Formosa.





In addition to Miss Gruen, Missouri Synod has four missionary pastors in Formosa. ULCA planned to transfer some of its China staff there, chose instead to open work in Malaya where no Lutheran mission exists. Joint Lutheran Committee for China has since the Red aggression planned mission policy.

Lutheran mission church at Chia-Yi, Formosa, is beehive of activity on Sunday mornings. "Parking lot" in front of building is crowded with bicycles, instead of autos. Construction work on church building does not hinder services.

Unmindful of the ticklish military situation on their island refuge, youngsters gather in large numbers to learn about Jesus and to gain a foundation for a life of faith. Before leaving the Sunday school session, children pause (right) for silent prayer as they present their offerings.

Population of Formosa is about 6 million. Land was ruled until end of World War II by the Japanese. Christian population proportion is small but has been swollen in recent years by influx from mainland, including Gen. Chiang Kai-shek's troops. Literacy rate is high with government-sponsored schools enrolling nearly one million pupils. Seven colleges or universities operate in the island.

Coming of refugees into ormosa has posed problem or missions, since the main- and Chinese speak the Man- arin dialect. However, new- comers and others find unity in aith and join together in orship. Age is no barrier. Children mingle in Sunday chool and Bible sessions, dults meet at church. Oldest ember of the congregation right) is 80-year-old woman.

On Sunday afternoon the girls' Bible class meets in the home of Miss Gruen, spends some time singing hymns (left) and reading the Scriptures. Bible is read in English and many members of the congregation are learning the language. Note that footwear styles are evidently not a problem among Formosan girls.

New techniques are widely used in missionary work in Formosa. Sound trucks tour island with Gospel message. Motion pictures are used widely. Closing of doors to missionaries on Chinese mainland has resulted in greatly added mission strength on the island. Establishment of a Christian college is currently being planned.

As the Sunday school class is dismissed and leaves the mission compound, Miss Gruen sends th children home with a "God bless you" in Chinese. Poster behind her head is a large reproductio of Easter scene showing women at the tomb. Although adults speak many different dialects, wid spread public education program reaches most children, gives them background in Mande Chinese.

Pictures are by William J. Maund, Philadelphia photographer now in Asia with U.S. Air Fo

The Swiss Sing the Bible

By GUSTAV K. WIENCKE

New movement of Bible study through song and liturgy is growing among Protestant churches in Switzerland

A HANDSOME POSTER in pale blue and white led us to a new aspect of Protestant life in Switzerland.

Three things caught our eye in this obviously churchly poster—the hand, the eye, the horn. The title below gave clue to its meaning: "*Das Gesungene Wort*" (The Word in Song). The hand is the proclamation of the Word, the ear is the attentive heart and the horn is the Word in music. In the post office overlooking the blue-green lake of St. Moritz, in the hotels, on the streets, everywhere the poster was displayed in this sophisticated resort, and beyond that in the villages of the upper Engadin. We decided to find out about the poster and, if possible, to secure a copy.

WE DID NOT HAVE to search long. "Oh, Pastor Hans Reimann has many copies. You can find him in the *Stahlbad*." There in a faded Victorian hotel, closed and bankrupt since World War II began, we found him, busy as the director of a music camp.

"We are trying to develop a fresh understanding of the Scriptures through congregational singing," he explained. "And we are searching for liturgical forms which grow out of Scripture." There was an enthusiastic sparkle in the face of this young Zurich pastor. We wanted to find out more.

Dr. Wiencke, an associate secretary of the ULCA Board of Parish Education, is spending a year in study and travel in Europe and the Near East.

Outside, mist and rain hid the massive crags and snow-topped Alps. "Won't you stay for supper?" he asked. We didn't need a second invitation, thinking of our rain-drenched tent near the Morteratch glacier. Our interest in this new movement was matched by the interest of our Swiss friends in the music and choirs in American Protestant churches.

The table grace was sung by 86 campers—university students and young school teachers for the most part. We enjoyed the *Birchlermuesli* (oatmeal porridge cooked with fruit) which was served from a huge tureen along with slices of black bread and a pot of peppermint tea. At our table was the team of leaders which had initiated this new advance in the German-speaking Swiss Reformed churches. Pastor Hans Reimann is the editor of a popular youth hymnal, *Mein Lied* (My Song), a slim, pocket-sized book of hymns and fellowship songs. With him were a theologian, Pastor Paul Walter (a former missionary in South China), and Dr. Edwin Nievergelt, organist and editor of the magazine, *Musik und Gottesdienst*.

All the music sung at the camp is made up of words of Scripture. These in turn are carefully studied for their message and meaning, as well as for their rendering in song. This makes up a week's intensive preparation in the camp. The second week the young people go from village to village in these lovely valleys of the upper Engadin for a series of services of sacred music in local Protestant

churches. That was what the posters were for—to advertise the services.

After supper we listened as the first practice began. We saw and heard 86 young people put their best into the singing of a passage from First Corinthians. " 'Live in the Lord'—forte, but 'die in the Lord'—piano," said the director in a Swiss brogue as comfortable and rough as an old mountain shoe. Back from the choir came a rendering in clean, precise high German until the inflection matched the sense of the Scripture. Proud possession of the camp is a harpsichord. Every summer Pastor Reimann hauls it to camp on top of his tiny Renault automobile. The twanging tones of the harpsichord matched the mood of the old masterpieces of church music.

To UNDERSTAND the significance of this singing Scripture movement one must remember that the Reformed Church is totally non-liturgical. When the Reformation came to these Alpine valleys, it did away with all liturgy as well as with cross, altar, and candlestick. This was true of the Berniner valley where we had been spending a week.

Coming over the Berniner pass, an Italian named Vergerius sought shelter in Pontresina in 1549. It was a Saturday and the village elders were assembled at the inn to elect a new preacher. The Italian offered to give a speech, and the elders consented, reluctantly. He gave a fiery denunciation of the veneration of images in the church. Everyone applauded and asked him to preach the next day. That Sunday he preached on justification by faith. The oldest man in the village said, "Let him preach again!"

So Vergerius preached a second sermon on the power of the death of Christ. Everyone was carried away by the black-eyed Italian and the congregation voted to do away with the mass and called Vergerius as their first Protestant pastor. They stripped the church of every statue, picture, ornament, and whitewashed the frescoed walls. Austrian Catholics, hearing of the event offered to buy the church treasures at Pontresina for a handsome sum. Cautiously, the elders of Pontresina agreed to meet the Romanists on a bridge over a ravine. There they brought the glittering heap from the church and the Austrians were ready to pay in heavy gold.

"These things won't make us nor you pious nor bring anyone salvation," declared the Pontresina Protestants. So before the horrified eyes of the southerners, they dumped everything into the abyss. At least, this is the story our guide told us as it is told in Pontresina today.

THE INTERIOR arrangement of Swiss Reformed churches bears mute witness to the rigor and austerity of a reformation in which, as Zwingle and Calvin declared, everything non-scriptural must be done away with. Typical is the stone church at Zillis, overlooking the upper Rhine. There's no altar. In the center stands a large stone baptismal font, five feet in diameter. To the side of the transept rises a graceful, scrubbed pine pulpit and below it stands the chair for the pastor. The font is covered and a bowl of flowers is placed there. Thus it can serve as a table for communion. The mutilated fragment of the original granite altar stands outside in the grass. Red lichens grow on it and rain water fills the niche which once held the relics of a saint.

On the pulpit is a wrought-iron bracket for two hourglasses, one large, one small. As the preacher begins his sermon, he turns the glass to let the sand sift down. Here the preached word is the all-in-all of the service. Hymns are used, as many supposed, just to give the preacher a rest. Sometimes, when carried away by his ser-

INTERIOR OF CHURCH AT ZILLIS

Its simplicity is typical. Stone font (foreground) can be covered over and made to serve as communion table

mon, the pastor would say, "Let's have another little glass," and so he would turn the hourglass and preach on to his patient flock.

TODAY THE SEVERITY is being tempered. Not only with song and a kind of grass-roots liturgical movement, but also in the recovery of lost and hidden pre-reformation church art.

Thus in the tiny, ancient mountain chapel of Santa Maria at Pontresina, the damage of Reformation whitewash has partly been undone. For twenty years an art expert devoted his summer vacations to scraping away the plaster and whitewash with tiny knives. He uncovered frescoes, painted in soft, glowing colors and turning the entire walls and apse into a storybook of Bible events and saints' legends.

Fierce debates raged in Pontresina over which of three layers of frescoes should remain. A compromise allowed fragments of thousand-year-old Byzantine paintings to come to light amidst 12th Century picture strips of the legend of St. Mary of Marseilles. Thus the pleas of a delegation from that city were satisfied.

MORE SIGNIFICANT by far is the revival of congregational singing. Young teachers and pastors go back from the music camp to start singing groups in their home churches. The droopy, slow singing of chorales is giving away to more rhythmic and spirited tunes. There seems to be a search for new liturgical forms for congregational worship, together with a revival of Gregorian and Reformation church music. "Above all, old Huguenot hymns," said Pastor Reimann.

"What is being done in the way of new hymns for our time and situation?" we asked. There was a regretful pause because there are not many modern hymns. However, several outstanding composers and poets were named. Werner Gneist, for example, composes both tunes and words for new hymns. A Swiss, Willy Burkhart, is widely known for his "Annunciation" and his "Small Psalter." Jochen Klepper was one of the most promising hymn writers of modern German Protestantism. But when the Nazis came to take his Jewish wife to the gas chambers, he committed suicide. Rudolff Alexander Schroeder and Arno Poedzsch are modern hymn writers of note. Both are German.

Along with composers and hymn-writers of our time, the stimulus of the German publishing house, Baerenleiter Verlag, in the city of Kassel, should be mentioned. Almost all the old and new choir music of the music camp came from this venturesome firm. Particularly thrilling was an arrangement of the chorale, "Praise to the Lord, the Almighty."

"What is a typical modern hymn?" we asked. Examples of the hymns of 1950 seemed to emphasize the same entire trust on God's Word and power in an evil world as did the hymns of 1550. Perhaps the modern hymn was more direct and concise, saying all in the fewest words and renouncing whatever is sentimental and romantic. A sample is the hymn of Otto Riethmueller (1951) which our host, Pastor Reimann, had set to music. The first and fourth verses are:

Now grant us pilgrims from the spring
Of God's city a drink refreshing
Let o'er Thy congregation Thy Word
Brightly rise for praise and thanks.

Show us Thy kingly rule in majesty,
Make cease all doubt and anxiety.
Justified shalt Thou be alone,
Make us silent and speak only Thou!

At a Wednesday evening "liturgical song service" in the church at St. Moritz, the music camp joined in a simple devotional service of chorale, psalm, prayer, and Scripture. It moved through four stages—"It is God who rules," "Our lowliness and guilt," "God rules graciously," and "Praise and thanks." In hymns we are most ecumenical, and these new evangelical hymns can enrich the entire outreach of Protestant Christianity.

We must remember that seeking truth is more than finding facts. Many people try to secure facts to prove that they are right rather than to discover the truth and learn what is right. We see this often in political and religious controversies. But to have your loins girt with truth means that your single-eyed aim is to find out what is true, cost what it may, lead where it will. Truth is basic to all other considerations. The person who tries to be righteous without first seeking truth may become a bigot. The man who has courage without truthfulness may become dangerous. The person who cherishes hopes without seeking truth becomes an idle dreamer. We cannot build a sound faith on false beliefs.

—Ralph W. Sockman in *The Whole Armor of God* (Abingdon)

An unknown British climber who lost his life in the Alps lies in a nameless grave. Although the natives were never able to establish his identity, they paid him a magnificent compliment when they wrote his epitaph in two words: "Died climbing." No matter what happens, we will find life only as we climb. And he who dies climbing never really dies!

—G. Ray Jordan in *Beyond Despair* (Macmillan)

THERE WAS NO BARRIER

By GROVER BRINKMAN

A chaplain brought comfort to a young man and his mother because faith and love can break down the walls

PERHAPS YOU WILL REMEMBER a terrific explosion and fire near one of our Army training centers on the Eastern seaboard. A number of military personnel were killed outright, and many others wounded.

This story concerns a young soldier who was one of the victims. In the melee, the injured were given first aid, and assigned to nearby hospitals. One of them we'll call Russ Davidson.

He was mortally hurt, yet fully conscious. The staff physician who gave him first aid knew it was a matter of minutes, so he called in the first chaplain he laid eyes on, to be with the boy in his last ordeal.

As the chaplain came into the ward, Russ smiled feebly. "I'm so thirsty," he said weakly. "Could you get me a glass of water?"

THE YOUNG chaplain hesitated. "Let me check with the doctor first, to be sure it will not harm you," he said at last.

"I want this drink—so badly," Russ said again. "Please—"

The chaplain dipped a clean cloth into a glass of water, then sparingly moistened the lad's lips, wiped his perspiring brow. He repeated the operation, again and again, and suddenly Russ' eyes focused on his face in humble thankfulness. He was far too weak now to talk, but his lips formed a single word: "Thanks!"

The chaplain remained at his side, comforting him. He died within a short time. Regretfully, the chaplain reported the death, and then turned to the telephone. He placed a long-distance call for the boy's mother, in Philadelphia. This was the last service he expected to render.

The chaplain told the distracted mother how her son had died, a hero. And finally, through sobs, he heard her say, "You, evidently, were the last man with him. You bathed his brow while he slowly slipped away." The voice choked up, then went on bravely. "I would consider it a great honor if you would preach at my son's funeral."

THE CHAPLAIN waited for an unusually long time before he replied. "I would be highly honored," he told the bereaved mother. "But—but perhaps if you knew the circumstances, you would not want me to—"

"I can think of no single reason why I should not," the voice came back.

"I happen to be a—a Negro chaplain!" he told her bluntly.

There was no hesitancy in her reply. "I still want you to conduct my boy's funeral," this mother said firmly. "Your race doesn't matter. What does matter is the fact that you ministered to him, prayed with him, in those last few precious moments. Will you come?"

So it came about that in a palatial Philadelphia home, a Negro army chaplain delivered the funeral sermon for this white boy he called his brother. Surely the Lord was pleased!

Symbol of Hope in the Hurricane

By DAVID F. JOHNSON

Newly-built church at Kure Beach on Carolina coast stood firm through two hurricanes, provided hope and help for many

IN THE AUG. 17 issue of THE LUTHERAN, a picture was printed of Kure Memorial Lutheran Church. The picture was captioned, "Cross over the sea is raised on top of Kure Memorial Church at Kure Beach on the North Carolina Coast."

Since this cross has been raised, it has been a symbol of hope and faith through two hurricanes, Connie and Diane. Records have been broken, in that both of these hurricanes struck in less than ten days.

THE CHURCH FURNISHED a refuge and headquarters for the 25 men who worked as a Civilian Defense Corps to help evacuate the beach and to care for and protect property. From the church was operated the amateur radio station that furnished the only means of communication with Wilmington and other areas nearby which were also hit hard by both hurricanes.

Hurricane Connie, striking with terrific force during the week of Aug. 8-9, left the town of Kure Beach terribly vulnerable to assault from the sea. Then came the paralyzing news. Diane was on the way. On Monday night, Aug. 15, over 150 people gathered in Kure Church and also in the Baptist church at Carolina Beach (a nearby town) to pray for protection.

The Rev. Mr. Johnson is pastor of Kure Memorial Church at Kure Beach.

As the pastor of Kure Memorial, I emphasized that prayers should be made for deliverance, but that the prayers should be "God's will be done," regardless of what that will should be. After the service, the congregation walked out of the church, committing their persons and property to God's care.

On Tuesday afternoon the order for urgent voluntary evacuation went out to the town and by 11 that night there were left in the town only 25 men of the Civil Defense Corps, headed by Pastor Johnson, and 38 inhabitants, who had refused to leave. Headquarters for the workers was in the parish house of the church.

The winds increased, until by 2:00 p.m. the winds were at times exceeding 100 miles per hour. At 2:45 a.m. Wednesday the entire parish building had to be evacuated and the radio station and C. D. workers moved into the church because of the threat to the roof of the parish building. In fact, one corner of the parish building roof was lifting more than two inches off the walls, yet was never damaged.

As we moved into the church, we looked up and saw the cross still standing and felt secure in the sanctuary of the walls of the building. We all breathed a prayer as we waited for the "eye of the hurricane" to come on us. Connie had come near, with devastating force; Diane was to bring the eye of the hurricane right over us.

At about 4:00 a.m. the winds calmed. It still rained, but straight down, like a soft summer shower. The air was still, and everyone in the church was breathless as we waited. There could be only one answer, we were right in the middle of the eye, something that we had never experienced before. The calm passed and the winds whipped again, but they had lost much of their force as the hurricane moved on inland, leaving Kure Beach behind.

At 6:00 a.m. Town Clerk Joel Herren and I went out to make a survey. We held our breath as we left the church. We saw the cross still standing. Moving over the town, we could see very little damage, other than that left by the hurricane the week before (Connie). There was only one word that could be used over and over again as the two men looked at the town, the word was miracle. It is a miracle, was repeated over and over again.

As the residents of the town began to come back from the hurricane shelters that had been set up in Wilmington, N. C., their words too were, it is a miracle. God had spared us, even in the very eye of a hurricane. There was only one desire in the hearts of the people, to give thanks. That desire was filled on Wednesday night.

On Monday night the people had gathered in Kure Church, to pray for protection, yet praying that God's will be done. On Wednesday night, they gathered to give thanks for protection and deliverance, but few had ever thought that it would be God's will that they should pass through the terrific force of the very eye of the hurricane and still be delivered of life and property.

Beyond imagination is the power of God, but he still hears the prayers of his people as they cry out to him. The day of miracles is not past. Carved into the lintel beam of the front doors of the church is a pair of praying hands and the words of Thessalonians, "Pray without ceasing." Truly are these words engraved on the hearts of the people of Kure Beach, for they know that God does answer prayer. In strange ways maybe, but he does answer them.

Flood bowled cabins over like toys

Area for 14 and 15-year-olds, 200 yards from river bank, felt full force of onrushing flood

"We'll Be Back Next Year," The Boys of Camp Miller Say

A STORY of destruction in Pennsylvania's Pocono mountain region on an August week-end will be remembered for decades. Quiet streams swelling suddenly into raging torrents did terrible damage.

The story wasn't all on the dark side. Camp Miller, the Ministerium of Pennsylvania's camp for boys, lost property worth about $25,000. But one of the campers, speaking for all of them, said: "I want to go back next year. Every camper wants to go back—because there will be a Camp Miller next year."

Of the three Ministerium camps, only Miller was affected. Camp Hagan for girls and Camp Ministerium for adults remained intact. At Miller, 27 cabins were lost, eight damaged. The four large buildings—dining and recreation halls, office and infirmary—will need repair. The camp committee of the Ministerium's Board of Christian Education is drawing up plans now to make sure "there will be a Camp Miller next year." A fund drive has been started.

The stories campers told their parents when they got home were sometimes garbled, always colorful. But none spoke of panic or the feeling of impending disaster. Jack Kressman, a counselor at Miller, gave this account:

"At 6:15 A.M. (Friday, Aug. 19) a camper in my cabin woke up. He told me, 'Kids are splashing in puddles outside the cabin.' So I got up. The water was the

This was Camp Miller's Junior Area, its cabins and playground, before the flood hit

50 yards beyond the normal river front. "We got the boys to carry their belongings o the baseball diamond (on high ground). here was no rush. Later they got out by ading through water while the backwash nt the craft building up-stream . . .

"We left baggage behind. We never had anic. Everything was cool and orderly. he boys sat around watching the water ntil we moved them to Camp Ministerium. Most of them made the trip in autos and got here by 10:30 A.M. Everyone got a good reakfast there. Several lost their shoes in ading through the water . . ."

Girls were evacuated from Camp Hagan hat day as a precautionary move, stayed one ight at Camp Ministerium, and returned to heir cabins Saturday. By then, camp leadrs had worked out their evacuation plans or the boys, and decided to continue norhal activities at Hagan until Aug. 27 when amp was scheduled to close.

At that point, state authorities intervened. ivil defense forces moved in and ordered ampers from all camps evacuated in buses hartered by the state.

There was some confusion as campers rrived during the night in Philadelphia and ew York while their parents were still waitng to be notified where to expect them. ut in the end, everybody got home safely.

The next day "Operation Kid Lift" was alled off. State police had found that comalsory evacuation interfering with camps' anning only increased confusion. And arents of campers started sending checks o help Camp Miller rebuild.

Water reached windows of infirmary (background)

Canteen, on camp's highest ground, was swept off foundation, inundated by five feet of water

Not much was left of the Junior Area, worst affected, after the waters receded

FIVE MAKE A FAMILY——

More Molasses Than Vinegar

CLAIRE MAWSON looked tired as she came up the street. "Come, have a cup of coffee," I called.

"Don't mind if I do. My, aren't you the lady of leisure taking your ease on the front porch with a magazine." She dropped into a wicker chair, casting a longing eye at the periodicals on the table.

"You should talk about ladies of leisure! Anybody who had the delightful trip you and Charlie took are definitely in the plutocrat class. We latched onto Chuck a few times while you were gone, but not as often as we'd have liked."

"He told me about his trip to the museum with you and the Lightman youngsters. He seems to have enjoyed it thoroughly."

"Now, you sit still while I pour your coffee. I won't be a minute. How about a doughnut?"

WHEN I CAME BACK, she was leafing through a magazine. "Tell me what's new at the church," she demanded, putting a finger in the page. "I've been so busy ever since I got home I hardly have seen anyone."

"I guess the shortest way to answer that is to say, 'The same only more so.' Everything is moving. We had a meeting of the executive committee of the Women of the Church last week which was really a dilly—the day was hot, the president was not. We passed all the important things in a flash and poked around over the perennial dishes question. Just the same, I think we have a good year lined up."

"Could they get the speaker they wanted for Thankoffering?"

"Yes, and we're going to co-operate on the evangelism program. Some of us are going to visit and some are going to help with the social program."

"And I'll bet you're going to do both."

"Do I look like that much of an eager beaver? Well, you're right. I am."

"Thanks for the coffee, Connie. It was delicious. And now I must go. I'll leave you to your reading."

"NOT FOR LONG. I'm just waiting for the children to come back from their released-time classes. Silly to get excited but I really am very keen to hear what they did."

"Oh, I hadn't realized this is the day I'll be wanting to hear about it, too. After all the work we did getting that program set up last year, I feel a personal interest."

"It was work. But it was exhilarating too, to get all the groups working together! Remember what a good program they had at the Women's Club?"

"You mean when the superintendent of schools spoke on the growing demand for religious instruction in the schools and the difficulties that would involve?"

"It really was a wonderful speech. I could almost tell you now what he said. And he surely has co-operated with the churches right down the line. I'm sure it is a little more trouble for the school but when he found that the parents wanted the children dismissed to their own churches, he helped very willingly.

THERE WAS a swish of tires in the drive-
ay, the click of a bicycle stand, followed
y Pete's voice shouting, "Hey, Mom!
m home!"

"When did you get Chuck to stop
elling, 'Hey, Mom'?" I asked under my
reath.

"Not when he was Pete's age, I'm sure.
must run. I'll hear about it second-
and."

"Hi, Mrs. Mawson." Pete and Claire
assed on the porch steps. She laughed
nd touched his shoulder, then disap-
eared through the hedge. "Did we ever
ave fun! I'm learning Hebrew."

I stared, not quite sure I was hearing
orrectly. "You're learning Hebrew?"

"Sure. It has a different alphabet that
oks queer, but Mrs. Gardner says peo-
le have been using it for thousands of
ears and we are no dumber than anyone
se. We're copying a verse from our
orkbooks on a scroll. See!" He whipped
ut a scroll and waved it under my nose.
n it were written some Hebrew letters.
We didn't finish in class, so Mrs. Gard-
er said we could go on with it at home."

PLACING THE SCROLL carefully on the
ble, he perched on the railing. "Boy, is
ere ever a lot to do! Our story is real
od. Mrs. Gardner said we might think
e boy and girl were goofy if she didn't
ll us a little about the story first. You
e, they're having a big celebration in
e town where they live and then it's a
rt of dream and they're having the cele-
ation in Bible times and telling all the
d Bible stories. They have a pageant
d if we decide we have time to give one
o, we may. Only we're not going to
ve any slipshod foolishness. Mrs. Gard-
r's not used to that sort of stuff. We
ay choose what we do but she insists—"

"PETE! COME HELP ME!" called Susie.
'm dropping my rug and everything."

"Goodnight! What are you doing with the potato sack all mixed up with your books?" He picked it up.

"No, don't take my scroll. I've got to be careful of it."

"But what's the burlap for?"

"That's my studying rug. We're going to play school like when Jesus was a boy, so we each have a rug on the floor to sit on. I only got my fringes made and no design, so the teacher said I could bring it home and use my own crayons to make a six-pointed star. Pete! Be careful of that scroll. I have to write a Bible verse on it. Then next week we can sit on our rugs and read out of our scrolls!"

"You'll be writing in English?" Karen and Barbara rode into the yard, but he was busy being superior.

"I'll be writing out of the Bible!"

"But I'll be writing Hebrew!"

Karen gave a disdainful flip to the scroll as she passed. "Still making those things in the lower grades? They used to be such fun."

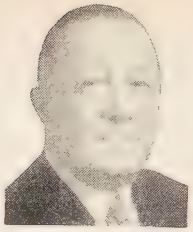
I glared warningly and Barbara muttered, "Uh, oh." Karen dropped down on the arm of my chair and kissed my cheek placatingly. "Just watch yourself, missy," I hissed. "What is old stuff to you now was new and exciting when you were Susie's age. Don't spoil it for her." Then in a normal tone, "What are the learned eighth graders going to discuss?"

"About the Reformation. And guess what! We're going to have Pastor Sym!"

"He was going to just direct the school," broke in Barbara, "but when he saw we were having what he just got through learning at the seminary, he decided he wanted to teach it. He says it's hard but we're a bright class and ought to be able to get it." They looked at each other so proudly I almost laughed. That Pastor Sym! He surely believes that molasses is the best bait for flies! Or people!

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL



Family tension

QUESTION: Fifteen years ago my father and mother asked my help. The farm was rundown and they were in debt. They had just had a disastrous fire, and my brother had left home. They asked me to come back home and give them a lift.

Being alone, and having saved some money, I agreed. I paid off their debts. In helping them I incurred debts of my own, so they deeded me part of the property. We continued to help each other, and when Father died four years ago we each had considerable money in bank and a well-improved property. Then my younger brothers and sisters became insanely jealous and did all they could to make trouble for me.

After my father's death my mother had a nervous breakdown and lost her mind. The court declared her incompetent and appointed my brother as her guardian. I then became the target of all their bitter hate. For three years I cared for my mother—until God took her home. Many times I prayed that my family might see the light, but in vain. They couldn't hurt me financially, but their actions have often made me heartsick.

I wish we could have peace and good will in the family. I don't know what step to take.

REPLY: It appears that you have done your part and deserve the good will of your family, to say the least. It matters not, however, how clear a case may appear; it behooves one to search himself for any attitudes, acts or expressions which could have contributed to the unfriendly attitudes of relatives. Try to view the total situation through their eyes. If you find any possible sources of trouble in yourself try to eliminate them. If there is any point at which your brothers and sisters feel you have taken advantage of anyone, or if you discover such an item, be ready to explain it, or, if there is cause, to rectify it.

Athletics

QUESTION: My husband was an athlete in his earlier days—played football and basketball in school. He is still greatly interested in athletics and thinks Ronald, now twelve, ought to be as much interested as he. But Ronnie is not skillful in sports and doesn't care much for them. Joe thinks he ought to go to a camp where athletics play a big part so as to gain interest and develop skills. On the other hand, I'm afraid such an experience would not be to the boy's liking.

REPLY: Joe, like some other people, wants to make his son over in his own image. He must recognize that Ronnie is a person in his own right, a new combination of personal qualities, derived from many progenitors.

Both father and son need to get clear on this matter. The milder activities are just as beneficial as the more violent ones. No form of life should be forced on anyone. If a boy is to enter certain activities it should be his own choice. Ronnie may go to camp, but it should be to one whose director has a broad view of human development—not a "athletic fiend" who wants to force everyone into the same mold. Each youngster needs a chance to try out various activities and choose.

New Biblical Discoveries Evaluated

The Jewish Sect of Qumran and the Essenes. By A. Dupont-Sommer. Macmillan. 195 pages. $2.50.

Gradually the significance of the Dead Sea Scrolls for the understanding and interpretation of the intertestamental period is beginning to make itself felt in scholarly religious circles in Europe and America. The long article by Edmund Wilson in the May 14 *New Yorker* and the articles by Frank M. Cross, Jr. in The *Christian Century* (Aug. 3, 10, 17, '54) have aroused interest even among the laity of our country.

Scholars generally have shied away from the scrolls for various reasons but perhaps chiefly because really serious consideration of them will necessitate a complete reassessment of the whole structure of the internal history of Judaism of the last centuries B.C. and the first century A.D. and of the cultural and religious influences at work in Palestine during the period of the formation of the Christian Church.

Prof. Dupont-Sommer's book serves as a good introduction to the problems raised by the scrolls and their importance for a correct evaluation of the religio-political conflicts rampant in the Palestinian world from 200 B.C. to A.D. 100—a momentous period in the history of the Judeo-Christian religion. This is his fourth book on one phase or another of the scrolls and is meant to be more or less definitive.

This volume, therefore, deals specifically with interpretations hinted at or developed in the author's previous treatments. It is actually a synthesis or systematic review and summary of conclusions to which his studies have led him. First he describes the archaeological situation as it has developed over the last five years. Then he discusses the identity of the Kittim-Romans in the Habakkuk Commentary, the Teacher of Righteousness, the Covenant Community presupposed in the Manual of Discipline, the ritual of the sect, the Doctrine of the Two Spirits, Mystic and Moral Ideals, and the relation of the Community to the origin of Christianity. A valuable postscript on further discoveries at Qumran, Wadi Murabbaat, and Khirbet Mird has been appended.

One must, however, approach some of the conclusions of the author with caution. The equation of the Kittim with Greeks or Romans, the allusion of certain passages in the Scrolls to the destruction of Jerusalem, and the identification of the Qumran Community as Essene are now generally accepted. But the identification of the Teacher of Righteousness as a divine incarnation, the Messiah, and that of the Wicked Priest as Aristobulus II is based either on unwarranted deductions or faulty translations.

But whatever may be our reaction to the writer's conclusions, we do owe him gratitude for setting forth his views boldly and for drawing the attention of the public to the steadily growing mass of these important scroll materials. There is an almost inexhaustible quantity of large and small fragments of all sorts, fragments from all the books of the Old Testament and from sectarian documents in Hebrew and Aramaic, in the Jerusalem Museum, as this reviewer saw last month. It will require years of study and many volumes to publish the material now at hand and other material is still coming.

In any case, the final verdict on the scrolls cannot yet be rendered. Indeed, it may not be forthcoming in our generation. The most important finds—especially those from Qumran IV—have not yet been evaluated fully. The reviewer has seen enough of the materials to convince him that biblical scholars and those who deal with the Word of God in any way must keep abreast of the most significant discoveries relating to this field ever made.

J. M. MYERS

Gettysburg Seminary

Ancient Documents

Religions of the Ancient Near East. Edited by Isaac Mendelsohn. Liberal Arts Press. 284 pages. $3.

Due to new discoveries of original source materials in the past two decades, great strides forward have been made in the field of archaeology which have resulted in more exact linguistic research and greater collaboration among scholars. This gave rise to two types of publications. First, there are the highly technical research projects with their translations of original documents. Then, built on these, are the secondary publications which bring together the material which is of special interest to Bible students, historians, and sociologists.

Religions of the Ancient Near East belongs to the latter group. It is a compilation of about thirty Sumerian, Akkadian and Ugaristic texts of epical nature most of which have been known for many years but which now appear in new translations made by experts in each respective field. Of special interest to Bible students are the Babylonian creation story, the Epic of Gilgamesh containing an early quest for immortality, and the Counsels of Wisdom, which are reflected in Israelitic wisdom literature.

While the author of this volume gives credit to the original publishers of these copyrighted texts, edited by James B. Pritchard, in *Ancient Near Eastern Texts Relating to the Old Testament,* one cannot help but be amazed at the generosity of the Princeton University Press for allowing this reprint of its publication in this cheaper form, especially since they plan a reprint of their volume in the near future.

The only original additions made by Isaac Mendelsohn are the introductions and the translations of the Akkadian Incantation Texts.

GEORGE G. HACKMAN
Wagner College

Theology of Race

The Chosen People of God, or The Bible, Christianity and Race. By Gerald W. Broomfield. Longmans, Toronto. 91 pages. $1.25.

Dr. Broomfield, chairman of the race relations group of the International Department of the British Council of Churches, writes as an English missionary against a background of years in Africa. Something of the benevolent paternalism of the typical British colonial still adheres to this book, though in the main it is a conscientious effort to ascertain the teaching of Scripture on race.

According to the author, racial differences owe their origin to the creative will of God, and, he implies, it is the divine will that they be continued in their distinctiveness. "The affirmation that all races have equal value in the sight of God does not imply that they are identical. Quite obviously they are not, and nothing in the Bible suggests that they are all to be merged into one uniform human type . . ."

It is sinful group-pride which has interpreted racial differences in terms of superiority and inferiority in order to exploit other members of the family of God for selfish profit. The remedy is not racial amalgamation through intermarriage but common worship together in the church. "The Christian fellowship provides . . . a setting within which people of all races, meeting as children of one Father, can learn to understand, respect and appreciate one another, and be united in a bond of friendship strong enough to overcome their differences."

Fresh and powerful Christian statements abound. "That there should be separate churches for the exclusive use of the different races would be irreconcilable with Christian teaching." "It cannot be emphasized too strongly that it is pre-eminently within the Christian fellowship that racial harmony can and must be created, and that it is a duty of all Christian people of whatever race to do everything in their power to achieve this result, and with it the growth of a corporate spirit and a shared loyalty to the fellowship and to its Master and Lord."

This slender volume contains within itself the rudiments of an entire Christian theology of race.

RICHARD I. KNUDSEN
Detroit

OVERSEAS

vedish Church's Future Doubtful

SWEDEN: Karlstad, Aug. 24.—On Aug. Mrs. Anna Soderblom died at 84. She lived her famous husband, Archbishop derblom, for 24 years. As she worked h him in his lifetime, she has lived the rs of her widowhood conserving his mem- and continuing his ecumenical work.

She maintained wide international con- ts. With her brilliant intellectual gifts she s quite able not to live only in bygone es but was until her last years always are of current events. Her home in one the oldest houses of Uppsala, in the sha- w of the cathedral, became an ecumenical ter.

n the funeral service in Uppsala Cathe- l two sons-in-law of the archbishop of- ated: Archbishop Brilioth and Bishop derberg. A third son-in-law, Bishop Rune- n, was present.

n the 20's Mrs. Soderblom visited the . with her husband. She wrote a book ut the journey which concerned mainly former Swedes. She produced other ks also. Soon after the death of her hus- d she collected paragraphs from his writ- s in a devotional booklet. In old age she te a book of memories (*On the sidewalk life*) which was much appreciated even extremely critical readers.

n era is going away with Mrs. Soder- n. The new era is marked by less posi- understanding between the church and secular state and culture. The Soder- n couple bridged over gulfs in a way nobody can do today.

A recent Gallup poll shows that Chris- life is less and less regarded as the nor- Swedish life. The majority of Swedish hers still want their children to become evers, but the percentage is highest ng older mothers (over 40 years), and igher in rural homes than in the cities. total percentage is only 55.

Many mothers want their children to be- e believers without being believers themselves. The total percentage of mothers who reported that they try to live as Christians is only 36, dropping from 44 in the oldest group to 23 among the mothers of 18-29 group. Twenty-seven per cent of the mothers say that they are consciously trying to educate their children in a Christian faith. But only 4 per cent try to get them to church. These figures, too, show a falling curve following the ages of the mothers.

From the geographical point of view the lowest figures appear in Stockholm: only 16 per cent of the mothers there try to give their children a Christian education. Fifty-two per cent of Swedish mothers teach their children evening prayers, but only 46 per cent in the youngest age group. Regular family worship takes place in only 3 per cent of the homes, no per cent at all among the youngest group of mothers.

These figures are a serious reminder of the advancing secularization of the Swedish people. Visiting evangelists, like Dr. Billy Graham, say that Scandinavian youth seems to be less interested in religion than the youth of other countries. This is true.

A new bishop of Skara was appointed last month, Sven Danell. He was for some time pastor among Swedes of Estonia, later president of the Ersta deaconess house in Stockholm. But he felt most at home in rural pastoral life. From Ersta he moved to a pastorate in his home province, Vastergotland, of which he is now becoming the bishop. Not identified with any special church trend, Bishop Danell is highly respected by everybody as an outstanding pastor and preacher.

Bishop Danell knows his new diocese intimately. His father was bishop of Skara. Between father and son two other bishops have held the office. A brother of the new bishop, Dr. G. A. Danell, a definite high churchman, was third in the election. Skara is the oldest diocese of Sweden; the series of bishops began in the middle of the 11th century. In this province the first Christian king of Sweden was baptized about A.D. 1000.

—STEN RODHE

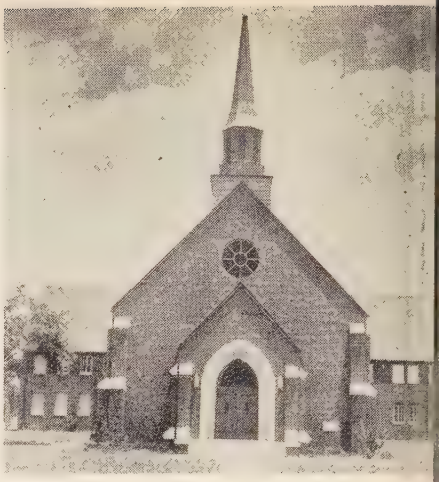
CENTRAL STATES

Clergy, Laymen Study Stewardship Sector Plan

By PAUL C. WIEGMAN

OMAHA—Seventy-five laymen and ministers from 10 states convened at Midland College, Fremont, Neb., Aug. 26-28 to study methods to be applied in the stewardship sector projects they will direct in their areas. The courses, co-ordinated by Robert Friest, assistant to the Central States Synod president, were sponsored by the Lutheran Laymen's Movement and the synodical stewardship committee. LLM Associate Director Chester A. Myrom was a speaker. Consultants were Pastors Charles E. Witt and R. Waldo Hansen from the Iowa Synod and Pastors Marvin E. Suhr and Arthur W. Miller from Central States.

In addition to congregational leaders and church workers from the Central States Synod, representatives from several oth synods planning to sponsor the sector proj attended the training school at Midland.



SUMMER brought no stop to building progra as congregations forged ahead in making roo for growing memberships. Redeemer Churc Charleston, S. C., organized 1943, dedicat church and parish building in July. Reform tion Church, New Britain, Conn., (below) a co gregation formed in 1906, got new home in Jun

Offerings for Lutheran World Action ha put Central States "into the big league President Clemens H. Zeidler reported l month. "In six months 66.39 per cent synod's LWA quota is in, according to t ULCA treasurer. This has put Central Sta Synod in third place. Central States w first in July."

Apportionment payments, however, lagg behind LWA receipts. In six months 37. per cent were received. President Zeid said: "We are in twentieth place by co parison with other synods. However, ta heart: We are first in percentage of increa over last year—62.57 per cent."

Dr. Arthur M. Knudsen is expected begin his work on behalf of the Midla College Appeal in the Central States Syn Sept. 15. The synod voted at its conventi last May to assume three-fourths of a pr posed $1,000,000 campaign for the colle

PHILADELPHIA, St. Paul's Church, Olney, called its congregation in midsummer to decide on $230,000 church extension plan. Over 700 came, cast unanimous vote for building new recreation center, additional school space, choir rooms and enlarging sanctuary to seat 550. St. Paul's doubled membership in last two years. Pastor is the Rev. Martin C. Wisznat.

l called on Dr. Knudsen, secretary of glish missions of the ULC Board of Amern Missions, to direct the project. Dr. udsen has already met with synodical ders and Pastors Philip Biblehimer, Rich- l Jobman, Ernest Messer, David Funk l George Eller who are campaign chairn in the synod's five conferences. He igned from his post as BAM secretary in ler to accept the new assignment.

New mission fields on Central States territory to be recommended for entry, the Board of American Missions reports, are: Midwest City, Okla.; Kansas City, Kan.; Springfield, Mo.; Columbia, Mo. There may be one or two more.

Mr. Charles A. Harkness of Hays, Kan., the new synodical statistician. He succds Dr. E. C. Hansen of Lincoln . . . Pas- George Housewright, area director for evangelism program in the Central States l Texas-Louisiana synods, is moving from uston to Kansas City.

Dr. Carvath P. Mitchell, Mansfield, Ohio, ivered three addresses on Lutheran teach- at the Central States Luther League nvention at Fremont, Aug. 31-Sept. 2. nvention theme was "Here I stand." The gram included workshops, devotional ses- ns, recreation and business meetings. ong the guests were President Zeidler and A Associate Secretary Arthur Bauer.

MARYLAND

Men of Hagerstown Congregation Gather for Retreat at Seminary

By WILSON P. ARD

HAGERSTOWN—A retreat for men of Trinity Church, Hagerstown, was conducted on Aug. 20 at Gettysburg Seminary. Keynote address was given by Pastor Glenn L. Stahl, associate pastor at Evangelical Lutheran Church, Waynesboro, Pa. "Zeal in Christian Living" was theme of the retreat. Howard K. Reinhardt, teacher in Trinity's church school, was discussion leader. A vesper sermon was preached by Eugene A. Gardner, student assistant pastor at Trinity Church.

A GOLDEN WEDDING attracted 400 persons to New Jerusalem Church, Lovettsville, Va., where Dr. and Mrs. William A. Wade observed their 50th anniversary. Attending were persons from all the parishes served by Dr. Wade during the fifty years of his active ministry—Mt. Calvary Church, Western Port, Md.; St. Paul's Church, Lionville, Pa.; St. Mark's Church, Washington, D. C.; Holy Comforter Church, Baltimore, and Memorial Church, Sharpsburg, Md. From 1937 to 1944 Dr. Wade was executive secretary of the ULC Board of Deaconess Work. The anniversary service was held by Pastor Michael W. Kretsinger in the same church

MARYLAND . . .

in which the Wades were married in 1905.

Rededication of a completely renovated nave was observed by Christ Church, Upperco parish, Pastor Harold R. Stoudt. Synod President Dr. J. Frank Fife preached and the Rev. J. Leon Haines, Baltimore, former pastor of Christ Church, shared in the services. Renovations include a memorial sanctuary, altar window, new altar, carpeting, lights and redecoration.

St. Paul's Church, Frostburg, Pastor William J. Yingling, has renovated its old Sunday school room to conform with a new parish building dedicated in February.

A Luther League caravan made three-day stops at St. Paul's Church, Frostburg, St. Luke's and St. John's Churches, Cumberland, and the Clear Spring parish. Three young people of the synod were selected to take part in the caravan program—Virgin Hamm and George Ervin, Hagerstown, an Gilbert Askew, Baltimore.

Dr. Ralph W. Loew, pastor of Holy Tri ity Church, Buffalo, N. Y., will be gue preacher Oct. 31 to Nov. 3 at the third a nual preaching mission conducted jointly St. John's and Trinity, Hagerstown. Pr vious missioners have been Dr. Wynne Boliek, Greenville, S. C., and Dr. Walt H. Traub, Omaha, Neb. The Luther Leag convention at Ann Arbor, Mich., was a tended by young people from Trinity a St. John's churches, Hagerstown. More th one-half of the convention and travel e penses was contributed by classes, organiz tions and individuals in the two churches.

MINNESOTA

Student Center Plans Await NLC Approval

By PAUL LUTHER WETZLER

MINNEAPOLIS—Drawings for the stude center on the University of Minnesota's Paul campus are ready for presentation representatives of the eight bodies of t National Lutheran Council, Building Co mitteē Chairman John Wertz reported l month. If the architect's plans are approv building could begin early in 1956. Es mated cost is $145,000.

(*Continued on page 40*)

MISSIONARIES TAKE A BOW: When Dr. a Mrs. Frederick L. Coleman retired after years of missionary service in India, their Ind friends in Rajahmundry presented them w native silk dresses ("dhoti," "lalchi," and upp cloth for Dr. Coleman, sari and silk jacket Mrs. Coleman) and honored them at farew party at Luthergiri Theological College. Coleman, a native of Lebanon, Pa., came Rajahmundry mission in 1914, served at Ped puram, Samalkot, Bhimavaram and Madn was president of Mission Council for four ter Mrs. Coleman has been his helpmate throu his entire career of missionary service in Inc

Ministers and their families crowded Wagner College campus in August for Pastors' Institute.

NO SUMMER REST FOR COLLEGES

A COLLEGE CAMPUS is no quiet place summer even if many students have gone me. There are summer sessions, of course, t keep part of the faculty and student dy busy. But then, there is an endless ing of conventions, conferences and meet-s—some on the high international level the theological conferences at which rch leaders from five countries discussed meaning of "One Holy, Catholic and ostolic Church," shifting the scene of their tures from Wartburg Seminary, Dubuque, Ia., to Lutherridge, Arden, N. C.; from the University of North Dakota to Wagner College, Staten Island, N. Y.

At Wagner College, while the students were gone, ministers and their families from six states occupied dormitories and halls for the annual Pastors' Institute. Daily lectures alternated with recreational programs and sightseeing. Organizers thought of everything to make guests feel at home—even to the point of providing students as baby-sitters while parents went sight-seeing.

ulty members Dr. Charles B. Foelsch (left), sident of Pacific Seminary, and Dr. Kurt-trich Schmidt (right), University of Ham-g, chat with Wagner's Dean Adolph Stern.

Pastor and Mrs. Theodore L. Fischer of Philadelphia make themselves at home with their three children in dormitory room. Children were kept busy while their parents attended lectures.

MINNESOTA . . .

Recurring heat waves in Minnesota, seemingly centered on week-ends, had adverse effects on church attendance. Some congregations recorded a new summer low due to the weather.

The Rev. Robert D. Weeden of Cross Lake Parish, has resigned to accept a call to Holy Trinity, West Allis, Wis. The Rev. Louis E. Ulrich resigned as pastor of Lake of the Isles Church, Minneapolis, to become student pastor at Grand Forks, N. D.

The synod's stewardship secretary, Dr. George B. McCreary, reports that the first seven months of 1955 show an increase in general benevolences of 10.6 per cent or $39,172 over the same period in 1954. Receipts for Lutheran World Action increased 4.3 per cent. Grand total for LWA is $44,340.

Dr. Jonas H. Dressler, president of Northwestern Seminary, announced that 30 young men—a near high—have been accepted in the first-year class. A quartet comprised of Dick Hamlin, Ronald Moen, Harry Rohwer, and Robert Wetzler is touring churches in North Dakota and Montana continuing the synod's program of "Sons for the Ministry." Synod's Youth Director Clarence B. Lund addresses the congregations at services.

Northwestern Seminary has purchased 2,000 books from the library of the la Prof. Adolph Holt of Augustana Seminar

A set of slides for instruction of new me bers in the stewardship of time and mon has been developed by Dr. Paul L. Wetz and will be distributed to congregations fr of charge. Script accompanies each set.

Dr. Paul H. Roth, president emeritus Northwestern Seminary, recently delivered series of lectures at a conference of hon mission pastors in Clear Lake, Cal., and a dressed a class of Lutheran public scho teachers at Thiel College in mid-August.

MISSISSIPPI

Pastor Brown Takes Over Vacated Synod Presidency

By WADE H. KOONS

JACKSON—The Rev. Walter U. Brow pastor of Grace Church, Laurel, Miss., w appointed by the executive board of t Synod of Mississippi to take the office president until the next convention of syn Pastor Brown will fill the unexpired term the Rev. Harold A. Wolff who resigned be as president of the Mississippi Synod a as pastor of the Starkville parish, effect Aug. 1. Pastor Brown's appointment sulted at an election held by the execut board on July 25.

Secretary of the synod is the Rev. O. Morgan, pastor at Burns, Miss. Treasu is Winfred H. Muckelrath, also of Burns

If a series of evangelism sermons is fective in Advent, in Lent, or in the po Easter season, why not try it during hot summer Sundays of the Trinity seaso This question was posed by Pastor Wade Koons of Trinity Church, Jackson, w

FIRST STEP in current expansion program Lenoir Rhyne College, Hickory, N. C., got derway when College President Voigt R. Cror turned earth for P. E. Monroe Auditorium August. Second project in school's two mill dollar expansion project is new gymnasiu

nCE AT ORGAN was kept for forty years Mrs. G. B. Dierks who completed fourte ade of service as organist of First Church, n, Ohio, this year. Congregation honored during church's 80th anniversary observance.

t a special sermon series on five Sundays inning July 31, under the theme "God My Life." The response was reflected in eady increase of attendance that prom- to be at least 10 per cent over any pre- summer. Two services each Sunday year around at Trinity give worshipers ected opportunity to attend church.

In. Frank Forever, lay-reader in St. ul Church, Louisville, continues to con- services in his own congregation and ssibeden since the Rev. C. C. Helmly left November. It is hoped that this vacancy that at the Starkville parish will soon be d.

INSYLVANIA

ongregations Vie in Helping ood-Stricken Pennsylvania

By HENRY W. SNYDER, JR.

ALLENTOWN—A deluge of Christian com- ion, in the form of food, clothing, and niture, poured down on flood-stricken mmunities of the Lehigh and Delaware er valleys the last week of August—a tome replacement of the receding flood- ers that had swept over Stroudsburg, ton, Allentown, and Bethlehem areas in wake of Hurricane Diane, Aug. 18 and

rom the Poconos all the way down to non, N. J., churches and church groups hed in to serve as refuge centers and col- on points for relief contributions. Pastor I H. Gleichman at Riegelsville six miles h of Easton, reported: "We've been ally swamped with help. We've had to people to hold up the furniture and food rniture now for a day or two, until we can ribute what we have already received. It's almost unbelievable how people have reached out to help us in this disaster."

For the third time in its century-old history, St. Peter's Church, Riegelsville, high above the Delaware, served as the town canteen in a time of flood disaster, serving food supplied by the Red Cross to several hundred persons three times a day. It was a full week before many townspeople, including the pastor, could clean out their mud-strewn homes and move back in. Some had no homes to return to.

Other towns were variously affected. Easton water supply was disrupted for four days. Low-lying industries in Allentown and Bethlehem were closed, including the vast Bethlehem Steel plant on the banks of the Lehigh. Greatest loss of life was in East Stroudsburg and nearby, where the waters of the Brodhead Creek rose 30 feet in 15

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women and children vacationing at Cam
Davis.

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Pennsylvania Ministerium's Camp Miller,
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selors evacuated more than 200 boys throu
backwaters sometimes waist deep, wh
water rushing down from the hills gather
to meet the unbelievably rising Delawa
Campers and parents were loud in th
praise of the "chief" and his staff.

Camp activities for the youngsters co
tinued at the adult Ministerium Camp
five days until Governor Leader ordered t
evacuation of 10,000 young campers in t
Poconos. Busloads of youngsters fr
Camps Miller and Hagan were reunited w
their parents early Wednesday morni
some at St. John's Church, Allentown
others at Philadelphia, some at New Yo
City.

News of the flood overshadowed all oth
church activities in the area. But Aug.
the Ministerium Board of Inner Missio
went ahead with its 23rd annual Inner M
sion Institute, at Pocono Crest, north
Stroudsburg. Faculty for the four-day co
ference included Pastors William O. Moy
Harold Haas, Walter Kuntzleman, D
Charles Cooper and Paul Empie, and Jud
James Henninger.

Both congregations of the union Luther
and Reformed Church at Friedensville vot
in August against dissolving the 162-ye
old tie that has held them together as
union parish. Lutherans voted 65 to
against dissolution; the Reformed gro
voted 67 to 49 against it. The vote h
been proposed because of a need for Su
day school expansion and enlargement
the church building.

The late Pastor Waldemar L. Gallenkam
living in Allentown since his retirement fr
Zion Church, Frackville, left an estate
$25,000 to the Good Shepherd Home, Alle
town, the income to be used by his sis
during her lifetime.

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY

Minister of Music Elected By Lancaster Congregation

By ERNEST J. HOH

LANCASTER—A minister of music has been elected by Trinity Church, Lancaster. He is Donald Nixdorf, organist of St. Paul's Church, York. Mr. Nixdorf begins his work at Trinity Church on Sept. 11.

Vacation church school attendance at Zion Church, Lancaster, showed a large increase over last year. Courses were held last month in the recently renovated church.

A new altar was donated to the Sunday school primary department of Jerusalem Church, Rothsville. The church spent over $1,600 to improve parking facilities. Pastor is the Rev. John A. Swavely.

The Luther League of America convention at Ann Arbor, Mich., attracted a large number of leaguers from the Lancaster area. The Rothsville church sent five delegates.

Luther Leaguers also got together at Christ Church and Zion Church, Lancaster, when a Luther League caravan visited the youth groups to bring inspiration and discuss ideas for new activities. Caravan teams are made up by selected youth from all parts of the United States and Canada and tour both countries to maintain contact with local groups, spark interest in Luther League.

Churches Adapt to New Trend As Move to Suburbs Continues

By W. R. SIEGART

READING—Population shifts in the Reading area are affecting Lutheran churches. Families are moving to suburbs, and fewer children attend Sunday school in city churches while church schools in outlying areas fill up.

This development has led suburban churches to construct educational buildings but several city churches have also improved their educational facilities to maintain pre-

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PA.: READING . . .

vious enrollment levels and attract new pupils.

The move to the suburbs has also resulted in the separation of some union churches where Lutheran and Reformed congregations had previously used the same building and are now erecting separate churches.

Another result is the division of parishes into smaller units. Latest among the parishes requesting division is Allegheny-Gouglersville, which has no pastor since the Rev. Edward Treichel resigned. He became pastor of Immanuel Church, Philadelphia. Trinity Church in Gouglersville will probably become a parish. Development in this area southwest of Reading has been vigorous and is continuing.

Outside Reading, schools are crowded and 17 schools are being built at a cost of $11,000,000. Reading's Northmont School has been leased to Muhlenberg Township. By judicious planning Reading schools are well equipped to meet growing demands.

Over a period of thirty years, Reading has shown a slight loss in population while surrounding towns and townships gained. Largest growth has been in Robeson Township where Bethlehem Steel Co. is developing an iron mine. During Revolutionary days this area had many iron mines. The Cornwall open-pit mine, near Lebanon, is still producing.

The Rev. Lawrence R. Tropp was installed as pastor of the Spies-Oley parish Aug. 21 by Dr. Charles M. Cooper, president of the Ministerium of Pennsylvania, and the Rev. Charles H. Ruloff, president of the Reading Conference.

> Burglars failed in an attempt to rob the home of the Rev. Ernest A. F. Kallenbach, pastor of the Shartlesville parish, but entered a neighboring home.

Luther Leaguers of the Ministerium of Pennsylvania met for their synodical convention at Reading's Albright College, an Evangelical-United Brethren school. Welcoming the youngsters, College President Harry V. Masters said: "The largest enrolment of any denomination here is Lutheran

Membership of the synod's Luther League increased 20 per cent over last year. Increase in some groups was almost 25 per cent.

All guesses proved wrong at the Luther League banquet. Place favors distributed to the guests were V-shaped objects. Some thought they were letter openers. Others called them paper weights. Prize comment was: "It's a new kind of tooth pick." In effect, the objects were miniature plowshares made in Hamburg, Germany.

The Rev. Samuel C. Jaxheimer, pastor of St. Luke's Church, Reading, has returned from a trip to Israel . . . Advent Church, West Lawn, without a pastor since the resignation of the Rev. Ernest A. Weber, has purchased a parsonage at an approximate cost of $22,000. In its 30-year history, this is the first parsonage owned by the congregation.

The sexton was honored in Trinity Church, Topton, the Rev. Alton F. Hoffman pastor, at a testimonial service on July 3. During his 36 years of service, Walter Angstadt had been a member of the church council for 24 years, Sunday school superintendent for 30. He was given a purse and made an honorary member of church council for life.

Hurricane threats could not deter 2,500 persons from attending the 58th anniversary of the Lutheran Home at Topton on Aug. 11. The Robert L. Burkholder prizes for the boy and girl "who by their general attitude and conduct throughout the year reflect the ideals for which the Lutheran Home at Topton stands," were awarded to Ruth Nikitscher from Allentown and Mark Reitnauer from Boyertown.

Hazleton Property Selected As Site for Old Folks Home

By CALVIN E. HUMBERT

WILKES-BARRE—The Blodgett community house in West Hazleton has been tentatively chosen as the location for a home for the aged to be established in the Wilkes-Barre area. Plans for the home, drawn up by the Board of Inner Missions of the Pennsylvania

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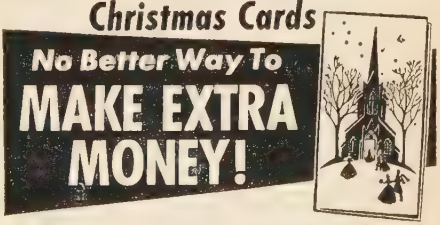

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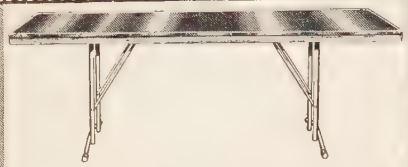

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PA.: WILKES-BARRE . . .

Ministerium, were scheduled to be discussed Sept. 8 by Dr. Gustavus H. Bechtold, Inner Mission executive secretary, with leaders of the 77 congregations of the conference at Hazleton. Plans call for the founding of an association among all conference churches pledged to give financial support to the home and to other services for old people.

An option on the Blodgett Community House has been secured. A $1,000 deposit was made. The building, Dr. Bechtold said in Philadelphia, would be most suitable and could accommodate 20 to 22 persons. Price for the property was still under discussion.

Effects of the flood disaster were felt in three areas of the conference. Pastor Paul L. Buehrle reported considerable damage at Weissport. St. Paul's Church had six feet of water in the basement. Pastor George W. Fritch of St. Peter's, Scranton, said many families in the area are homeless and are under the care of the Red Cross. Pastor Glenn C. Reichley of St. Paul's, Hawley, reported that the church basement was filled with water.

AN EVANGELISM MISSION has been announced by Conference President Francis R. Edwards for midwinter 1956. General chairman is Pastor Mark A. Lauchnor. Opening date for the six-week Carbon County leadership training school is Sept. 20. Dean is Pastor Edward O. Lukens, Jr. The Southern Sunday School Institute is scheduled for Sept. 16 at St. Paul's Church, White Haven.

The Weissport parish dedicated a new parsonage Aug. 7. Cost of the home was $18,000. Pastor is the Rev. Paul L. Buehrle.

Rededication of renovated Zion Church, Nesquehoning, was held Sept. 11 with Dr. Claude E. Schick, secretary of the Ministerium, as speaker. The Rev. Francis R. Edwards preached at vespers. A new roof, ceiling, wiring and light fixtures were included in the $10,000 renovation project. The Rev. Edward O. Lukens, Jr., is pastor.

Annual retreat of the Wilkes-Barre-Scranton Pastoral Association will be held Sept. 27 at Zion Church, Dushore, Charles

ouders pastor. Dr. Emil E. Fischer, Philadelphia, will speak on "The Pastor and His esponsibility."

Harold L. Hasenauer, a recent graduate f Philadelphia Seminary, ordained June 30 . St. Michael's Church, Germantown, was stalled at Trinity Church, Clarks Summit, ily 17 by Dr. Schick. The Rev. F. R. Edards read the liturgy, Dr. Emil W. Weber eached. The Rev. James M. MacDonald, recent graduate of Gettysburg Seminary, as installed at Grace Church, Gouldsboro, Dr. Charles M. Cooper, president of the inisterium, on Aug. 23. Pastor Edwards as liturgist. The Rev. Graham T. Rinehurdt of Berwick has been elected pastor of rist and St. Mark's, Wilkes-Barre.

—CHANGES OF PASTORATE—

CANADA

EHLENBACHER, W. A. From Canadian Lutheran Council, executive director. To Regional Director of Evangelism Program (Oct. 1).

PENNSYLVANIA MINISTERIUM

EDDE, ALTON H. From St. James' Church, Limerick. To chaplaincy.

PITTSBURGH

BERT, HAROLD. From First Church, Columbus, O. To First Church, Pittsburgh.

ROCKY MOUNTAIN

OCH, FRED H. To Epiphany Church, Denver, Colo.

SLOVAK ZION

NGOR, I. EMERY. From Zion Church, Garfield, N. J. To Holy Trinity Church, rwin, Pa.

SOUTH CAROLINA

RLEY, G. B. From Trinity Church, Georgetown. To Summer Memorial Church, Newberry.

SLER, J. A., JR. From St. Andrew's Church, Charleston. To Regional Director f Evangelism Program (Oct. 1).

DECEASED

THE REV. ARTHUR G. NULL died . 18 in Baltimore, Md., after a long ill-. He was 75.

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Pastor Null is survived by his wife, th former Zelma Eckard, three children, on brother and one sister. Maryland Syno President J. Frank Fife and Pastors Gordo C. Hite and Herbert G. Hohman participate at funeral services in a Baltimore funer home. Interment was at Druid Ridge Cem tery, Baltimore.

MRS. JESSIE M. PARKER, 72, died Iowa City, Iowa, on July 18, following brief illness. She was the widow of the Re George G. Parker who served pastorates Ashland, Pa.; Liberty and Irving, Ill.; an Fairfield, Mason City, and Manly, Iowa, u til his death in 1937.

She is survived by five sons, two daug ters, one sister, two brothers, and eleve grandchildren. One son, Dr. G. Gordo Parker, is serving on the mission field British Guiana. Another son, the Rev. Ro ert F. Parker, is pastor at Good Shephe Church in Glen Rock, N. J.

Funeral services were held on July 20 Iowa City and Fairfield.

THE REV. STEPHEN TRAVER, retir New York and New England Synod past died Aug. 7.

Born at Rhinebeck, N. Y., in 1862, Past Traver attended Susquehanna Universi and Hartwick Seminary. He was ordain by the Illinois Synod in 1892 and serv congregations at Dongola, Ill.; Water Stre Pa.; Argusville, N. Y.; Philadelphia (Grace Pa.; and Hollis, N. Y.

He is survived by his wife, the form Edna S. Schoch. Two children preceded h in death.

Funeral service was held at Christ Chur Bridgeton, N. J., on Aug. 10. Interment w at Selinsgrove, Pa.

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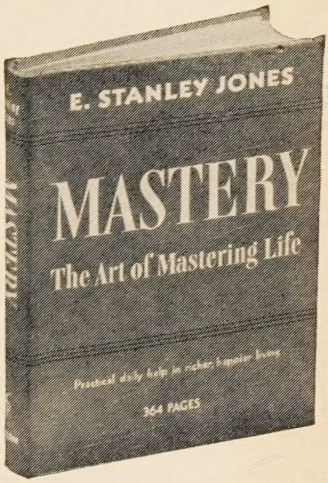

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I CAN'T CALCULATE how many hours I've stood in churches while some little boy walks up to the altar in solemn slowness and puts out as many as 14 candles before people can go home. Candles should be on the altar, and it's fine to have boys serve as acolytes in lighting and extinguishing them. But four minutes —that's how long it took at one service I attended—is too much.

Worse than the candle lighting are these choirs that do a right-about-face eight or ten times in every service. When a hymn ends and a prayer begins, they wheel around sharply toward the altar, and then back again. The only thing wrong with this is that it's conspicuous.

I could think of more things that have bothered me in the scores of churches I get to each year, but these samples may be enough. Anything in public worship that calls attention to itself, and breaks the mood of reverent devotion, is bad. Usually these self-conscious exhibitions indicate that a congregation is trying out a new routine and hasn't yet developed skill. I prefer high-church ritual to low, but it ought to be practiced thoroughly enough to seem effortless.

IN SOME CHURCHES the ushers are extremely busy men. They don't have time to get in their own places in the pews until the lessons are being read. During the sermon they have to stand outside the door (where only the minister in the pulpit can see them) and talk vigorously. No doubt they're working out their tactics for taking up the offering.

A few congregations achieve a pinnacle of efficiency. All the envelopes are taken from the offering plates before the men bring the plates to the altar. During the sermon the men go downstairs and count the money. I was once in a church s well organized that while Sunday servic was conducted in a downstairs chapel th pipe organ upstairs was being repaire and men were counting the collection i a side room.

Congregations differ greatly in the personalities. Some show clearly at th moment the sermon begins that they don intend to listen. Others settle down im mediately in a reflective mood, ready t pay close attention. A minister, naturall preaches better to an audience of atte tive people.

Some congregations are so friend that the members carry on lively conve sations with one another in church rig up to the moment the choir appear Some are so frigid that a stranger ca come in six Sundays in a row witho getting a greeting from anyone.

ONE MAN WRITES to tell me that his church people always leaf throu their hymnals looking for the last hym while the benediction is said. He thin they might benefit from the benedicti if they could postpone the search for th hymn. That's a situation I never saw fir hand, so I report only what I've been tol There's no telling how many people w be stirred by the words on this page write us immediately about their greate grievances.

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